Gods Esteem of the Death of his Saints.

OR

A SERMON Preached in the Parish Church of St. *Matthew Friday-street*,

At the Funeral of the truely Virtuous and Religious Gentlewoman

Mris. *ANN SMITH*,

Daughter of Mr. *WILLIAM WASE* Gentleman in *windsor*;

And late WIFE of

Mr. *JOHN SMITH*

Citizen and SALTER of *London*:

January the 22th. *M. DC. LVI.*

By *Matthew Fowler* Master of Arts And Minister of *Hammersmith*.

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To my Much Esteemed Friend

Mr. John Smith,

Late Husband of the deceased

Mris. Ann Smith,

Internal and Eternal Comfort.

SIR,

I AM confident it will be as strange to all that know me, to find me in the Press, as it was of old to find Saul *among the Prophets. I am very sensible that there is nothing of mine worthy of Publick Light, and your Self can testifie for me, that it is*

not any buſie itching humour that cauſeth me to help on the Times Surfet with my needleſs Papers. Could I print your dear Conſort alive again, or contribute any thing to the perpetuating of her Memory, you know I loved her too well to ſhew any backwardneſs herein: But alas! I fear the Meanneſs of this plain Sermon will rather Eclipſe than Illuſtrate her fame: But ſee what Importunity can do! In the 2 King. 2.17. *there is a motion made to* Eliſha, *to which he unwillingly condeſcended at laſt, yet not till the Importunity of others made him aſhamed: And truely (Sir) your motion for the Printing of this Poor Thing was at firſt entertained with as much unwillingneſs as that was by him: But now at laſt (being aſhamed to deny any longer one whom I ſo much love) I am content to ſay as* Eliſha *did, Send; And though I am ſenſible of the diſadvantage of a dead letter, in reſpect of that life which Elocution puts into any Diſcourſe, yet overcome with an Army of Arguments, I am reſolved to deny my Judgement, and to deliver up my ſelf and this Sermon to be diſpoſed of according to your pleaſure: I look*

upon

upon its going to the Preſs as going to Execution, and doe expect it ſhould be Crucified by the Cenſures of this Itching-ear'd Generation; but the beſt is, it cannot meet with a worſe cenſure from others than it doth from the Authour himſelf. Whatever it is, 'tis yours, ſince you are pleaſed to owne it with all its Imperfections; and I have this Comfort, that whatever reception it meet withall abroad, yet it will be kindly look'd upon by you. I have cauſed my thoughts to go back as near as I could, to the very terms wherein I firſt expreſſed them: If any one Chriſtian ſhall receive the leaſt benefit from this Diſcourſe, or if it may adde any thing to the Retriving of the Memory of your deceaſed Conſort from the Grave of Oblivion, (who indeed deſerves a better Monnment than what Words or Stones can raiſe her) I ſhall think my ſelf abundantly recompenſed for the Cenſure I may incurre from others: The Lord in mercy Sanctifie this great affliction to you, and Sweeten your bitter Cup with the Inward Conſolations of his Spirit, that you may kiſſe his Rod with patience, whoſe Will is the Rule of his Actions, and his

Goodneſſe

Goodneſſe the Rule of his Will; who cauſeth all things to work for the beſt to thoſe that love him, and wait for his Salvation: This is the earneſt prayer of

(SIR)

Your Sympathizing Friend,
and hearty Remembrancer
at the Throne of Grace,

Matth. Fowler.

Gods Esteem of the Death of his SAINTS.

PSALM 116. 15.

Precious in the sight of the Lord is the death of his Saints.

THis Psalm was composed by *David* to be an acknowledgment of that mercy and favour of God, which he had often experience of What the particular occasion of the penning of it was, Interpreters do much disagree, and I have now no time to endevour their reconcilement: Whatever the occasion was, *David* rejoycing in the sense of Gods favour to him, professeth to give him thanks for it, and to pay his vows in the presence of Gods people. *v.* 14.

and good reason he had so to doe; for God had often relieved him in his greatest streights, and sheltred him from many storms under the wings of his mercifull Providence, as indeed he is ever tender of the safety of his people, especially of their better part, their souls, that they miscarry not in their passage thorough the red Sea of death; for as it follows in the words of the Text, *Precious in the sight*, &c.

Which words contain in them, First, a simple universal affirmative proposition: *The Death of the Saints is precious.* Secondly, an Argument of confirmation, *Their Death is precious in the eyes of Jehovah*; that is, in his account and esteem, who can best judge of their condition, and knows best how to distinguish between a *Jacob* and an *Esau*, a Sheep and a Goat, the precious and the vile: From both of these do naturally arise these three observations; First, that God hath his
1. Saints here below on the earth. Secondly, that Gods
2. Saints are subject to the Impartial stroke of death no less than the wicked. Thirdly, that the death of Gods
3. Saints is precious in Gods sight. I begin with the first, That God hath his Saints here below. The Original word לחסידיו *La-chasidav* is by the Vulgar-Latin-Translation rendred *Sanctorum ejus*; by *Pagnine*, and others, *misericordium ejus*, his merciful ones, and in that sense is the word rendred, Isa. 57. *v.* 1. *Merciful men are taken away from the evil to come.* Gods children are called Mercifull men; either passively, as being objects of divine mercy; or actively, as expressing the truth of their Piety by affections of Pity, and works of mercy towards others. *Mollerus* renders the word by *Piorum*, *Piscator* by *Beneficorum*; the *Syriack* renders it by a word that signifies *his just and righteous ones.*

ones. And it may afford us this hint by the way, that Piety to God, and Justice to man, must both meet and concenter in a true Saint: In vain do men pretend to the One, whilst they are found too light in the practice of the other: these two (like *Hippocrates* twins) live and die together. An unrighteous Saint is as great a contradiction as an holy Devil. The word חסיד *Chasid* is by the *Septuagint* usually translated ὅσιος, *Sanctus*, Saint or holy, and it seems according to the notion of the word, as it was commonly used by the Jews, among whom the Posterity of *Jonadab* the Son of *Rechab* were for their holiness of life, and strictness of Religion, called *Chasidim*, or *Assidæans*; that is, holy ones, good men and Saints, 1 Macab. 7. 13.

But not to insist further upon the Translation. This most honourable Title of Saint is not onely bestowed on those who are *comprehensores in patriâ*, but those also who are *viatores in terrâ*, not only on those who are already Possessors of glory, but those also who in this life tread the paths of grace, which lead to glory. Thus the Epistles of *Paul* are directed to the Saints. Phil. 1. 1. *To the Saints in Christ Jesus which are at Philippi.* And Eph. 1. 1. *To the Saints which are at Ephesus.* Col. 1. 2. *To the Saints and faithful Brethren which are at Colosse.* In all which places by the Saints are meant the faithfull members of Christs Church militant on earth. As it was then, so it is now. Look how many faithfull Servants God hath among the Sons of men scattered in all the Corners of the world, so many Saints hath he upon the earth. In the ninth Article of our Creed, we professe to beleeve the Communion of Saints, which is not to be understood onely of that communion which

is enjoyed by thoſe triumphant Citizens of glory, but of that alſo which is, or ſhould be amongſt thoſe who are brought into the fellowſhip of the ſame grace: *David* in Pſalm 16. 3. makes expreſſe mention of the Saints which are on the earth, in whom was his delight. And Acts 9. 13. *Lord* (ſaith *Ananias* touching *Saul*) *I have heard by many how much evil he hath done to thy Saints at Jeruſalem*: and *Aaron* (while yet living) is termed *Sanctus Domini*, Pſal. 106. 16. *They envyed* Moſes *in the camp, and* Aaron *the Saint of the Lord.* You ſee the point ſufficiently cleared that God hath his Saints here below. I ſuppoſe you will now ask me, Who are theſe Saints on earth? A queſtion well worthy of a fuller anſwer than the time will now ſuffer me to return it: There are too many in theſe times who do uſurp this Title to themſelves, yea and that too by way of excluſion, as if others were not worthy to touch the hem of their garments, who yet by their practices have diſhonoured, yea blaſphemed this holy name, and have given ſuch wounds to Religion, as I fear they will hardly be healed in our times: Far, oh! far be it from me to inveigh againſt true ſanctity in any, though of different judgement from me; yet 'tis too much to be feared that Hypocriſy, that Ape of the Devil which imitates Piety in all things, but cannot expreſs the life of it, had never a greater reign in mens hearts than at this day. Would to God it were uncharitable to ſay that there are many Profeſſors, but few Saints. Concerning ſuch, I ſhall onely ſay as the Emperour of *Germany* ſaid to the *Pope* when he ſent him the Buffe-coat and Armour of one of his Biſhops whom he had taken priſoner, *Vide an hæc ſit tunica filii tui*: See whether this be thy Sons coat or no; intimating that that warlike

warlike habit was utterly unsuitable for a Minister of Peace: so say I in this case, be not carried away with pretences and flourishes of Piety, and sanctity: The voice may be *Jacobs*, when the hands are *Esaus*: weigh then their actions and practices, not in the false scales of uncharitableness, or prejudice, but in the balance of the Sanctuary: *Vide an hæc sit tunica Sanctorum*: see whether their Actions as well as Language be the Actions of Saints, and their spots the spots of children.

I like *Macarius* his character of a Saint very well, ἅγιος ἐστὶν ἄγιος ὃς καθαρθεὶς, καὶ ἁγιασθεὶς κατὰ τὸν ἔσω ἄνθρωπον. *Homil.* 17. He is a Saint indeed not who hath holiness written upon his forehead, but upon his heart; nor he who enlargeth his Phylacteries with the Pharisee, and cleanseth the outside of the Cup and Platter, but he who is clensed and purified in the Inner-man. There is a double sanctity, One of outward Profession: Thus all the members of the visible Church of *Corinth* are saluted Saints by the Apostle, 1 Cor. 1. 2. The other is of Inward Regeneration; of such Saints the Psalmist here speaketh. They are Gods Saints who have the Spirit of sanctification effectually dwelling in them, whereby they are made partakers of the divine nature, and have their consciences purged from dead works, to serve the living God. He whom the grace of God, hath effectually taught to deny ungodliness and worldly lusts, and to live *soberly*, *righteously* and *godly* in this present world: (for as *Luther* saith, None of those three Adverbs must be omitted in a true Saints character:) He whose conversation is becomming the Gospel, whose heart is in heaven, whilest his body is below; He who fears nothing but God, loves nothing but goodness, hates nothing but sinne; He whose faith triumpheth

over the world, both the frowns, and the ſmiles of it, as having an eye with *Moſes* upon the recompenſe of reward, whoſe hope is anchor'd in heaven, whoſe charity knowes no leſs bounds, than God and men; he who is wiſe Heaven-ward, though he be the Worlds foole; that dares be no other than juſt and righteous in his dealings, whether he win or loſe: In a word, he who makes it his buſineſs to keep a conſcience voyd of offence toward God, and toward man, and keeps his garments unſpotted from the corruptions of the world, he is a Saint in Gods account. And well may ſuch be called Saints: 1. Firſt in reſpect of Inchoation: There is ſome light in the dawning of the day, though much darkneſs mingled with it: *Lazarus* came forth out of his grave, though the grave-cloaths were ſtill upon him; ſo Gods people are by converſion riſen to a new life out of the grave of ſin, although the clog of corruption be ſtill at their heeles, a great 2. hindrance to their holywalking. Secondy, in reſpect of Progreſſion, having inherent grace wrought in them by the Spirit of God, this divine ſpark at length becomes a flame: Hence that command to *grow in grace*, 2 Pet. 3. laſt. *The paths of the juſt* (ſaith *Solomon*) *are like* Prov. 4. *the ſhining light or the morning brightneſs, that ſhines* 18. *more and more to the perfect day*: A gracious Chriſtian is ſtill climbing up the hill of grace, as the Sun climbs higher and higher, till it come to its Zenith in the 3. Mid-heavens. Laſtly, they are ſo alſo in reſpect of Imputation, Chriſt Jeſus being made not onely righteouſneſs, but ſanctification to every beleever, 1 Cor. 1. 30. and ſo with *Jacob*, being cloathed in the garments of their Elder Brother, they obtain the bleſſing from God, and are made *meet to be partakers of the*

inheritance

inheritance of the Saints in light, Coloſſ. 1. 12.

Since then God hath his Saints here on earth, let us all aſpire after this Honour, to be put in *Albo Sanctorum*, to have our Names enrolled in Gods Calendar of Saints. Let us ſtrive to excel in virtue, and be holy in all manner of Converſation, *as he that hath called us is holy*. Let us follow the footſteps of the King of Saints, Jeſus Chriſt. *He that ſaith he abideth in him, ought himſelf ſo to walk as he walked*, 1 Joh. 2. 6. *and purifie himſelf as he is pure*: And though we follow him as *Aſcanius* did *Æneas*, *Uſe* 1. Pſa. 16. 3. 1 Pet. 1. 16.

——— *Non paſſibus æquis*,

yet let not our Imperfections diſcourage us, but rather add ſpurs to our endeavours: Let us alſo follow them who have been followers of Chriſt; at leaſt, ſo far as they have in their practices tranſcribed the copy of his holy Example: And let it be an encouragement to us in the ſtudy and Practice of true Piety, to conſider what Honour it brings with it: It Saints us, and makes our faces to ſhine as *Moſes's* did, when he came down from the Mount, where he had converſed with God: It makes a man more excellent than his neighbour, Prov. 12. 26. It is that wherein the good Emperor *Theodoſius* did more rejoyce than in being Lord of the *Romane* Empire. Eccl. 8. 1.

If God hath his Saints here on earth, then take we heed that we abuſe not ſuch either in word or deed: They are citizens of Heaven, their treaſure and their hearts are above; they do not count this their Countrey, they do but ſojourn here as ſtrangers: Let not any then be ſo inhumane as to abuſe ſtrangers, eſpecially theſe ſtrangers, for their countreys ſake, which we all affect, though we like not the way to it: There *Uſe* 2.

are

are a sort of men that scoff at Holiness, and hate a childe of God as the *Samaritans* did Christ, because his face is towards the *New Jerusalem*. Such as these *David* sets in the highest Form of the Devils school, and makes them Doctors of the Chair in wickedness, Psal. 1. 1. and little doe such consider two things: First, that they strike at God thorough the sides of his People, blaspheme his Workmanship in them, throw dirt into the face of the Almighty, who takes the Injuries done to the Saints, as done to himself: *Saul, Saul, why persecutest thou me?* Act. 9. 4. And Zach. 2. 8. *He that toucheth you* (saith God) *toucheth the Apple of mine eye.* Secondly, little doe such consider, that they abuse their best friends, who by their prayers stand in the Gap, and keep out the Inundation of many a judgement, which would otherwise quickly overwhelm the world. The tares are spared for the Wheat sake; and were the number of the Saints once accomplished, the world would quickly be on a flame about the ears of those that now have them in derision, and a proverb of reproach.

Use 3. Let us choose to be of their acquaintance, and keep their company; Sheep delight in the company of Sheep, and not of Swine: The Saints holy society will be a means to kindle thy spark of devotion into a flame, and by their counsels, exhortations, examples, they will provoke and encourage thee to love and good works: Besides, they best know the way to Heaven, and it's wisdome in a Journey of that great concernment, to have the direction of the most skilful and experienced Guides: Let the same mind therefore and affection be in us that was in *David*, Psal. 16. 3. *All my delight is in the Saints, and those*

those that excell in virtue. And Psal. 119. 63. *I am a companion of them that fear thee, and keep thy statutes.* Yet let me add this necessary *Item*; Content not thy self (for some by and base ends) to be in their company, and of their acquaintance, but strive also to be of their number. Do not think that thou shalt at the Day of Judgement be mistaken for a Sheep, because here thou hast been much in their company: No; *Saul* may be here among the Prophets, and *Judas* among the Apostles: There may be a *Cham* in the Family of *Noah*, and a scoffing *Ishmael* in the Family of *Abraham*; but then there shall be an exact separation between the Sheep and the Goats; and though thy voyce be *Jacob*'s voyce, yet if thy hands prove the hands of *Esau*, thou wilt be found a mocker of God, and so bring a double curse upon thy self, in stead of obtaining a blessing. I do but touch at these things, because the Time will not permit me to enlarge.

We come to the second thing observable in the Text, *The Death of Gods Saints.* The Saints are subject to a bodily dissolution no less than others. The Impartial Axe of Death hews down the good Tree as well as the barren, when once it is laid to the root of it: *God cuts off the righteous and the wicked,* Ezek. 21. 4. *The righteous man perisheth, and* (Chasidim) *merciful men* (or the *Saints*, as it is rendred in the Text) *are taken away, &c.* Isa. 57. 1. Yea, and oftentimes (as *Menander* though a Heathen) was able to observe it, ὃν φιλεῖ Θεὸς ἀποθνήσκει νέος, whom God loveth best, he takes soonest: But whether sooner or later, their holiness exempts not the Saints from the stroke of death. Rich guilding of *Obs.* 2.

an earthen Pot doth not keep it from breaking. They are made of the ſame clay with other men, their fleſh is as frail, their ſpirits as fading, their breath as vaniſhing. The Apoſtles who brought thoſe rich Treaſures of Grace to the world, were themſelves but earthen veſſels, 2 Cor. 4. 7. Therefore *all things in this reſpect come alike to all, and the wiſe man dieth as well as the fool*, Eccleſ. 2. 16. There is a Statute-law in Heaven that cannot be repealed, Heb. 9. 27. *It is decreed that all men ſhall dye once*; It is well ſaid, *ſhall die once*, for the wicked man dies twice: Firſt, the death of the body by its ſeparation from the ſoul. Secondly, the death of body and ſoul, by their everlaſting ſeparation from the preſence, viſion, and fruition of God: But the firſt death ſeiſeth impartially upon all: As *Baſil* of *Seleucia* well obſerveth, though *Adam* was the firſt that ſinned, yet righteous *Abel* was the firſt that dyed; to ſhew, that Piety exempts not from Death, the wages of that firſt Tranſgreſſion: It belongs to Faithful *Abraham*, as well as Apoſtatizing *Demas*; to Beloved *Jacob*, as well as Hated *Eſau*; to Meek *Moſes*, as well as Railing *Shimei*; to Holy *Joſiah*, as well as Impious *Ahab*; the humble Publican, as well as the proud Phariſee: Deaths ſword is like the ſword of that *Italian* Captain, that could not diſtinguiſh between a *Guelph* and a *Gibilline*; and in the Grave the Worms claim kindred of the Elect as well as of the Reprobate. Joh. 17. 14. *I have ſaid to Corruption, Thou art my Father; to the Worm, Thou art my Mother, and my Siſter.*

Reaſ. 1. The Reaſons why the Saints are not privileged from Death, are,

First, becauſe they as well as others have in them the

the cause of Death, which is Sin. There are some blemishes in the choycest vessels of honor, some corruption there is in the best, which is the seed that brings forth death: As the Moth eats the Garment, the Worm in the Tree makes it to molder, the Leak in the Ship lets in the water till it sink; so Sin, where once it enters, and takes up its abode, 'tis as a Moth in the Garment, a Worm in the Tree, a Leak in the Ship, and Death follows at the heels of it, as the Threed doth the Needle: Sin is continually battering these Houses of Clay, till at length they fall to the ground. Sin is the Mother, and Death is the Daughter.

Secondly, because Death is appointed by God to be their Passage unto Glory: They are in a Pilgrimage here, this is not their Countrey, but they travel towards it, and every day draw neerer to their Journeys end. Now as the *Israelites* could not come to *Canaan*, but thorough the Red sea, no more can Gods people attain their Journeys end, but by passing thorough the gates of Death: When once Death hath battered down these Prison-walls of Flesh, then is the soul at liberty to return to her Rest: *we know* (saith *Paul*) *that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,* 2 Cor. 5. 1. 2.

Thirdly, this makes the Godly in some sort conformable to Christ their Head: Our Lord and Master hath drunk of this Cup, trodden in this Path before us, and the Disciple must not look to be above his Master, but as in other things we must be like unto him, so also in this; like him in sufferings first, and then like him in glory. 3.

Fourthly, becauſe this works the utter deſtruction of ſin in the Saints. As *Sampſon* by his death deſtroyed his enemies, the *Philiſtims*, ſo the godly by their death deſtroy their corruptions: In the death of the Saints the head of *Goliah* is cut off with his owne ſword: For ſin brings death into the world, and God makes uſe of death as an Inſtrument to aboliſh the being of ſin in his children: Sin is like a ſubtile Fox, that cannot be taken till his holds be deſtroyed; like the Ivy in the Wall (as *Epiphanius* compares it) that cannot be totally rooted out, till the ſtones be pulled aſunder: *Iſrael* could not be freed from the *Ægyptians* till they came to the Red ſea, no more can Gods people be rid of their ſins and Satans temptations, till they come to the Grave. Thus do the righteous by death gain the cutting off of ſin, & death which was a puniſhment is turned into a bleſſing to all that walk uprightly.

Obj. But it may be objected; Chriſt dyed for the Saints, and their ſin, the cauſe of Death, is forgiven them, and Juſtice ſatisfied in their behalf; How then doth it conſiſt with Juſtice to inflict Death upon them? Shall the Principal be arreſted, and caſt into Priſon when the Surety hath formerly paid the debt for him.

Anſw. Firſt, though Chriſt was freely given us of God, as a Surety to diſcharge our debts, yet he was not given to conferre preſently upon us an actual freedome from all evils, but in that due and ſet time which God hath appointed: God doth not onely give Chriſt, but applies him alſo to us; and when there is a full application of the meritorious ſufferings of Chriſt to Believers, then, and not till then ſhall they obtain a compleat

compleat redemption from all evils: Therefore though Chriſt hath paid the ranſome for us, yet God doth us no wrong in ſuffering us to be exerciſed with many troubles here, and at laſt to paſs under the ſtroke of Deaths ſword, becauſe there is not till the great Day of Reſurrection, a full application of his Ranſome to us; and becauſe God gave Chriſt to bring his people ſalvation in ſuch a way and manner, as ſeemed beſt to his holy wiſdome. God promiſed *Canaan* to the *Iſraelites*, yet he led them thorough the Red ſea before he brought them thither, and in ſo doing did them no wrong.

2. Secondly, Death to the people of God is not now an evil: Phyſically conſidered it is evil, but Morally it is not, becauſe Chriſt though he hath not yet taken away the Being of Death, yet he hath taken away the Sting of Death, which is the guilt of ſin: Death is like *Moſes* his Rod, turned to a Serpent, Exod. 4.3,4. It may at firſt ſight make the people of God afraid, as that did him, but as *Moſes* afterward took the Serpent in his hand, and it did him no harm, ſo is Death to the righteous, like a Serpent that cannot ſting, like a vanquiſh'd Souldier that hath loſt his weapons. 1 Cor. 15.55,56. *Oh Death! where is thy ſting? Oh grave! where is thy victory. The ſting of death is ſin, and the ſtrength of ſin is the Law: But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.*

3. I add, that Death is not onely no evil to the people of God, Morally conſidered, but it gives them a final diſcharge from all evils: It is to them as the Red ſea was to the *Iſraelites*, the deſtruction of all the enemies of their ſalvation, and a ſafe paſſage for them to everlaſting life. So that Gods people are freed

freed from all evil by death, though not from the neceſſity of dying. And herein is the wonderful wiſdome and goodneſs of God cleerly ſeen, in changing the nature of death, and making it to his people ſo uſeful, which is in it ſelf ſo hurtful. Death to the wicked is a Serjeant to arreſt them, and lead them to the Priſon of Hell, from whence there is no poſſibility of being Bailed, nor yet of ever paying the Debt, for which they are laid up in everlaſting chains of darkneſs: But now Death to the childe of God is like *Ahimaas* that brings good tidings of our departure out of this Vale of Tears; or like the Angel that ſet *Peter* at liberty, cauſing his chains to fall off from his hands and feet, Act. 12. 7. So it knocks off the ſhackles of our Mortality, and ſets our feet in a large Room, even thoſe bleſſed manſions of Eternity, wherein we ſhall have a full view and enjoyment of that glory and bliſſe which here we beheld afar off, as *Moſes* did the Land of *Canaan* from the top of *Piſgah*.

Uſe 1. Are not the Saints exempted from Death? Muſt they taſte of this Cup? What then ſhall be the end of thoſe that obey not the Goſpel? If God deals thus with the green Tree, what will he do with the dry? If the firſt Death ſpare not the Houſhold of Faith, what hopes then hath the profane perſon of eſcaping a double Death of body and ſoul? Alas! riches, honors, earthly greatneſs, will be ſhields of no ſtrength to defend us from the darts of Death, foundations of ſand, unable to bear us up againſt the ſtorms and tempeſts of wrath: *As the fire devours the ſtubble, and the flames conſume the chaff, ſo their root ſhall be rottenneſs, and their bloſſome go up as duſt, becauſe they have forſaken the Law of the Lord of Hoſts*, Iſa. 5. 24. And wofully miſerable

miserable and wretched will their Death be: For,

First, it shall put a period to all their mirth and carnal jollity, as the Hand-writing upon the Wall did blast all the pleasure of *Belshazar*'s feasting: *The candle of the wicked shall be put out*, Job 18. 2. and they sent to the Land of everlasting darkness and woe. 1.

Secondly, as *Nebuchadnezzar* was in a moment turned out of his Royal Palace at *Babel*, and made a companion to the beasts of the field, Dan. 4. 30. So death shall rob the wicked man of all his Pomp, turn him in a moment out of all his dignity and honor, and make him a companion to the Devil and his Angels. 1.

Thirdly, as a beast casts an ill savour when it is dead, so a wicked man though in honor, yet ignorant of God, destitute of his fear, voyd of his grace, is herein like the beast that perisheth, leaves an ill savour behind him. *The name and memory of the wicked shall rot*, Prov. 10. 7. 3.

Lastly, Death to the wicked shall be the beginning of those miseries which never shall have end, it shall intangle them in that snare from whence there is no escaping, plunge them in that bottomless pit out of which there's no recovering, and bring them to those burnings which can never be quenched: Into this Slaughter-house must thou come, oh thou riotous, covetous, unclean and sensual wretch, except thou speedily repent; and though thou escape it a while, it will not be long: Thou mayst chear thy self in the dayes of thy youth, and walk in the way of thy heart, and in the sight of thine eyes, but know, that for all these things (if thou judge not thy self betimes) God will at last bring thee to judgement. 4.

Secondly,

Use 2. Secondly, Are the Saints subject to bodily death? Then let the people of God learn hence not to set their hearts upon the things here below, but be as strangers on earth, as Tenants at will, in a continual preparedness to depart, and let us all sit loose in our affections from our dearest comforts, as not knowing how soon Death may snatch them away from us, or us from them. We have here no abiding City, but our habitation must be removed as a Shepheards Tent; let us not therefore go about to grasp that which we cannot long hold; let us not cling so close in our desires to the things here below, since to the losing of them we are neerer and neerer by every minute of our lives. Let's not seek for fulness, and satisfaction, and felicity here: Arise and depart, for here is no rest for you, Micah 2. 10. Our God, our Saviour, our home, our happiness is above, there is our treasure, and there, oh there let our hearts for ever be.

Use 3. Thirdly, Are the Saints subject to bodily death? Then comfort your selves all you that fear the Lord; there is a Physician coming, who will heal all your diseases, a Deliverer at hand, who will open all Prisons; a Conqueror, who will vanquish all your enemies: Let me say to you in this case as *Moses* did to the *Israelites* at the Red sea: *Fear ye not, stand still, wait a while, and see the salvation of God*: The day of death will come, and when it comes, those enemies (Sin, Satan, Wicked men) which now you see, and suffer under; those troubles and miseries which now you undergoe, you shall see them, feel them, undergoe them no more for ever. But the Time calls me to speak something to the third Observation.

Obs. 3. *The Death of Gods Saints is precious in Gods sight*: יקר, *in pretio fuit, magni æstimatum est*; dear, and much set

ſet by: *Ephraim is my dear Son*, Jer. 31. 20. The Original word is the ſame with this in the Text. The Seventy Interpreters render it thus, τιμιος ὁ θανατος κυριε ὁ θανατος των ὁσιων αὐτου, *Honorable before the Lord is the death of his Saints*: God hath honorable and high thoughts of the death and ſufferings of his people. Never did Senator die in Peace, or Souldier in War more honorably than the Saints doe in Gods ſight: Indeed, God cannot but honor them in death, whom he honors in life: While they live, they are near and dear to him, as the Apple of his eye, Zac. 2. 8. He numbers all their hairs, Matt. 10. 30. puts their tears in his bottle, notes down their afflictions in his Book, Pſal. 58. 6. ſends forth his Angels as Miniſtering ſpirits, for the good of thoſe that are heirs of glory, Heb. 1. *laſt*. Being thus dear and precious to him while they live, their death alſo muſt needs be precious in his ſight: God doth not ſuffer death to rob him of that Jewel, which in life he ſo much eſteemed; therefore he tels *Moſes*, Exod. 3. 6. that he was the God of *Abraham*, *Iſaac*, and *Jacob*, many hundreds of years after they were departed this life.

Their Death is precious: 1. In regard of Prevention. 2. In regard of Acceptation. 3. In regard of Remuneration.

Firſt, in regard of Prevention; and that (firſt) to hinder it from ſeiſing upon them, if he ſee it good for them to abide ſtill in the fleſh: All the powers of Earth and Hell cannot inflict Death upon any of Gods Saints, till God himſelf firſt ſigne their Commiſſion: He that is the King of all the children of Pride, *i. e.* the Devil, cannot by all his power and malice work the leaſt injury to our perſons, lives, eſtates, no not to

our very Pigs, without the leave and ſufferance of our good God, Matt. 8. 31. *If thou caſt us out, ſuffer us to go into the herd of Swine*: They muſt have a *Dedimus poteſtatem*, a permiſſion from God, or elſe they can do nothing: Then ſecondly, when the number of our dayes is accompliſhed, and we are come to the utmoſt bounds of life, beyond which we cannot paſs, then God takes an eſpecial care of his Saints, in making their bed in ſickneſs, in viſiting and refreſhing them with the inward conſolations of his Spirit, cauſing the light of his loving countenance to ſhine upon them, which is better than life, aſſiſting them in their dying conflicts, encreaſing their patience, and enabling them by faith to triumph over Satan, and to quench all his darts. And (thirdly,) when Death comes to put a period to their mortal lives, God puts a hook into its noſtrils, and a bridle into its jaws, that it ſhall not hurt their better part, their Souls. Death in it ſelf is an enemy to Mankind, and when it knocks at the dores of the wicked of the Earth, they may ſay to it, as *Ahab* did to *Elijah*, and much more truely, *Haſt thou found me, O mine Enemy!* It is a cruel Serjeant that catches them by the throat, and arreſts them for a debt, which they are never able to pay, and ſo drags them to the Gaol, claps them into the Dungeon, and fetters them in everlaſting chains of darkneſs: But now God hath ſo ordered it, that Death to his children (though an enemy) is a ſubdued enemy, whoſe ſtrength and ſting is gone: Like a Bee that hath loſt its ſting, it may make a buzzing and humming about us, to affright our weak fleſh, but it cannot hurt us, becauſe Chriſt hath pulled out its ſting: Death, though it diſſolve theſe Tabernacles of clay, and cauſe

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a ſeparation between thoſe two loving companions, the Body and Soul, yet it can deſtroy neither; yea, though it ſeparate the ſoul from the body, yet it ſeparates neither from Chriſt, but rather is a means to bring them into a neerer and more intimate union and conjunction with him: For whileſt we are at home in the body, we are abſent from the Lord, 2 Cor. 5. 6. Thus is the Death of the Saints precious in Gods ſight, in regard of Prevention.

Secondly, Precious in regard of Acceptation: God takes much delight in the ſweet, holy, and calm death of his Saints; and in their cheerful reſignation of themſelves into his hands, as into the hands of a faithful Creator and Redeemer: Eſpecially their deaths are very acceptable to God, whoſe lives are ſacrificed in defence of his Truth and Goſpel: Thus the death of the Martyrs, that have been ſlain for the Teſtimony of Jeſus, was a ſacrifice of a ſweet ſmelling ſavour, acceptable to God through Jeſus Chriſt. 2. 3.

Thirdly, Precious in regard of Remuneration: Firſt, he takes care for their Bodies, to lay them ſweetly to reſt in the Grave, as in a bed of Peace: Yea, he diſdained not to bury ſome of them with his owne hands, as *Moſes*, Deut. 34. 6. Though God take the Jewel (the Soul I mean) to himſelf, and leaves the Cabinet behind, yet he makes ſome reckoning of that alſo; and becauſe the Bodies of the Saints have here been Temples of the Holy Ghoſt, he takes care that they be decently laid to ſleep in the bed of the Grave, til in the morning of the Reſurrection they awake freſh and glorious. For the Grave is but Gods Cheſt, to keep the treaſure of his Servants Bodies for a time; God wil in his appointed time open this Cheſt,

and cauſe theſe *dead bones to live again*, and *Chriſt ſhall change our vile bodies, and make them like unto his glorious body, according to the mighty workings, whereby he is able to ſubdue all things to himſelf*, Phil. 3. 21. Secondly, God alſo takes eſpecial care for the Souls of his Saints, that they ſhall not miſcarry in their paſſage through the gates of Death: Though Death like the Red ſea be before them, and the Devil that ſpiritual *Pharaoh* behind, yet their Souls ſhall eſcape as a Bird out of the ſnare of the Fowler; they ſhal ſafely (with the *Iſaelites*) paſs thorough this Red ſea, and ſo be out of the reach of their enemies purſuit for ever: Satan ſhall now have done his worſt, and they ſhall be out of all poſſibility of being miſerable, or offending God any more: Thoſe bleſſed Angels which had the charge of them here, ſhall now convey their ſouls, as they did the ſoul of *Lazarus*, into *Abraham*'s Boſome, there to enjoy the beatifical viſion of God, who is the center of all our deſires; in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are rivers of everlaſting pleaſures: There ſhall be no ſorrow, becauſe no ſin; no wearineſs, becauſe a perpetual reſt; no bondage, becauſe they ſhall for ever enjoy the glorious liberty of the Sons of God: There ſhall be light without darkneſs, ſtrength without weakneſs, health without ſickneſs, life without death, good without any mixture of evil. Our Saviour willing to ſhadow out unto us the glory of the Saints happineſs after death, calls it a Kingdome; and leſt we ſhould conceive that this Kingdome affords no better pleaſures and preferments than earthly Kingdomes do, he calls it a *heavenly Kingdome*; to note, that as far as Heaven excels the Earth in ſtate, beauty, and circumference, ſo much & much more

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do the Royal privileges and prerogatives of this heavenly Kingdome ſurpaſs all earthly Kingdomes in greatneſs and glory: Yea, 'tis called *the Kingdome of God*, to ſhew that 'tis abſolute in all perfections, and as far ſurpaſſing terrene Kingdomes in Majeſty and true Felicity, as God himſelf ſurmounts all the petty Princes and dying gods of this world. And as it is the glory of a Kingdom, ſo of a Crown alſo, 2 Tim. 4. 8. *Henceforth is laid up for me a crown of righteouſneſs.* And leſt we ſhould imagine, that like earthly Crowns it be ſubject to Alteration and Diminution, it is therefore called an *incorruptible crown, a crown of life*, a Crown like *Aaron*'s Rod, continually budding and bloſſoming, a Kingdome that cannot be ſhaken. And I add, it is ſuch a Kingdome and Crown as cannot be diminiſhed by the multitude of poſſeſſors: Though ſome ſhal be like the Sun, others like the Moon, and others like the Stars, yet all ſhall ſhine in glory: And though ſome veſſels of honor ſhall hold more glory than others, yet thoſe that hold leaſt ſhall be full; none ſhall complain of his own want, or envy him that hath more.

You ſee then this Truth made good, That *the death of Gods Saints is precious and honorable in his ſight.* And how much comfort would this miniſter to thoſe that mourn for the departure of their godly friends, if we would but conſider, that as in life, ſo in death, they are precious in Gods ſight, they have ſafely paſſed thorough the Gulph that ſwallows up the wicked, and are arrived at the haven of Reſt, and glory; whereas Death thought to wound them as an enemy, God hath made him do the office of a friend, andſo ordered his ſtroke, that thereby they are diſcharged from all

evil of ſin and miſery, and put into the poſſeſſion of all good: How ſhould this moderate our grief for their departure, ſince God ordereth the day of their death to be (firſt) the day of their freedome; and who is not comforted to ſee his friend releaſed out of Priſon, and ſet free from perſecution and trouble? Secondly, the day of their honor; being advanced out of a troubleſome afflicted ſtate, to reign with Chriſt in his Kingdome: And I may well ſay to all that ſorrow for their religious deceaſed friends, as *William Hunter* ſaid to his Mother, when he was to ſuffer Martyrdome; For a momentany pain I ſhall have a Crown of life, and may not you be glad of that? 3ly. The day wherein the Marriage between Chriſt and their ſouls is fully conſummated. Laſtly, the day of their Recompenſe: Now their works follow them; now is their harveſt; though heretofore they have ſown in tears, yet now they reap in joy, Pſal. 126. 5.

Fox his Martyrol.

Rev. 14. 13.

2. Again, What encouragement doth this Point miniſter to our ſelves to live the lives of Saints, that ſo our death may be precious in the ſight of God: But the Time will not permit me further to apply it, I have therefore done with the Text.

And now I addreſs my ſelf unto the ſad occaſion of our preſent meeting, which is to pay the duty of reſpect and kindneſs to the Memory of this truely virtuous and religious Gentlewoman, Mris. *Ann Smith*; In whoſe death the Church of God hath ſuffered the loſs of a good Chriſtian; the Place ſhe lived in, a good Neighbour; Young women of this Age, a fair Copy to write after; her Husband, a moſt dear Wife; her

her Parents, Narutal and Legal, a moſt dutiful and affectionate Childe; others, a dear Sifter; my ſelf and others, a highly eſteemed Friend. One who lived deſired, and dyed lamented of all that knew her, or heard of the fame of her virtues. *The memory of the juſt ſhall be bleſſed, and a woman that feareth the Lord ſhall be praiſed,* (ſaith *Solomon*) Prov. 31. 30. And ſorry I am that ſhe hath not a better Orator to commemorate her virtues. I may ſay of her as the Apoſtle ſaid of *Demetrius*, She had a good report of all, and yet that report exceeded not the bounds of truth. I have had the happineſs to be acquainted with her almoſt 4 years, and yet all that time I never heard that Envy it ſelf had any opportunity afforded it of caſting the leaſt dead Flie into the oyntment of her good Name. And here I muſt add this by way of Caution: You muſt not expect that I ſhould give her ſuch a character as may fit ſome ancient grave Matron, who hath paſs'd thorough all the Scenes of this life, and hath had opportunity and advantage by the improving of every grace, to grow up a tall & eminent Cedar in Gods Libanon. Alas! ſhe was but newly entred upon the Stage of the World, her Part ſhe acted was but ſhort, and her *Exit* in the prime, and flower, and beauty of her Age: Yet ſhe ſeems to have lived much in a little ſpace, and *non quam diù, ſed quam benè*: It matters not ſo much how long we live, as how well. To paſs by her virtuous Education, wherein (it appears) nothing was wanting that might conduce to the making her both a compleat Gentlewoman, and a good Chriſtian. I may truely ſay ſhe was in all reſpects an Ornament to her Sex: The ſweetneſs of Nature and Grace concurred in her to make her amiable and lovely: Her virtues did

She died at the Age of 22.

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benè habitare, dwel in a beautiful body, and *Gratior eſt pulchro veniens de corpore virtus*, Virtue is uſually more acceptable when it comes from an amiable perſon: Yet the Body was but the fair Cabinet, the Jewel was within. Conſider her as a Wife, and ſhe was an equal yoke-fellow, or meet helper, one who made it her buſineſs to love and to obey. She was indeed her Husbands Crown, (for ſo is a virtuous Woman, ſaith *Solomon*) and therefore no marvel if ſorrow hath filled his heart, having loſt his Crown: Beſides, there was ſuch a ſweet harmony and conſent between her and all the relations of that Family to which ſhe was matched, as if they had all but one Soul, though in divers Bodies: And ſhe by her wiſdome and ſweetneſs of behaviour, did keep ſo true a time, and ſtrike ſuch a thorough Diapaſon with all the particular branches of that Family, that there was never heard the leaſt jarring Note of Difference between her and any of them. Conſider her as a Chriſtian, and (firſt) ſhe did not change her Religion, as this Antick Nation doth her faſhions; ſhe was like a Ship well ballaſted, not ſubject to the toſſings of every wind of new and ſtrange Doctrine, but was conſtant in the profeſſion of the Proteſtant religion, in wch ſhe had been carefully educated. Neither did ſhe content her ſelf with a bare profeſſion, but ſhe ſtudyed to adorn it with a ſuitable converſation: She was a lover of the Ordinances, and a frequenter of them; an honorer of Gods Miniſters, & a reverent attender to the things that were ſpoken by them in the Name of the Lord: She was alſo (as I am informed) a Cloſet-chriſtian, ſpending much time in reading and praying to her Father that ſeeth in ſecret: A great evidence of her ſincerity. About half a year before ſhe dyed, ſhe doubled her care

care for her better part, her Immortal ſoul; her thoughts were obſerved to be much ſequeſtred from the world, and ſhe gave diligence, not without prayers and tears to make her Calling and Election ſure; and was for ſome time much caſt down and perplexed, becauſe ſhe had not that Reflexive evidence of Gods love toward her, I mean Aſſurance, not conſidering at that time (though afterward ſhe was better ſatisfied) that Aſſurance is the fruit of an eminent faith, and that a man may have true faith, though it be not a ſtrong one, as a Childe is a true Man, though he be not able to perform the actions of a ſtrong man. I cannot paſs over her great Humility. Whereas Beauty, Fortune, Gifts of Nature are windy things, wherewith vain man is eaſily ſwelled up to a timpany of pride and vain-glory, yet none of theſe things (wherein ſhe had a more than equal ſhare with others) tranſported her beyond the bounds of a ſober Chriſtian, but ſhe was ſo humble in all deportments, that ſurely no Schoolmaſter could teach her that Leſſon, but onely Chriſt himſelf.

Again, whereas too many of her Sex ſpend their precious hours in decking, and curling, and patching themſelves, ſhe made it her buſineſs firſt to ſerve God, and then to miniſter to the occaſions of her Husband and Father-in-law, and that uſually with her owne hands.

I may yet gather many more flowers to adorn her garland of Praiſe. How ſweet, affable and obliging was her carriage to all ſhe had occaſion to converſe with? How calm and peaceable were her affections? No Paſſion was obſerved at any time to be a Tyrant in her. Add hereto her ſober Taciturnity, well worthy of Imitation in this Talkative Age.

This was her Life, and I doubt not but her Death was suitable: A good Life cannot but be attended with a happy Death: But because I was not with her whilest she lay under the fatal stroke of that Infectious disease, I shall therefore forbear to speak of it: Only this I am certainly informed, that though at the first she discovered some unwillingness to die (out of a deep sense of her owne unworthiness, and an humble fear lest she were not fit enough for God) yet having conferred with a grave Divine of this City, and being much encouraged by his comfortable Instructions, and refreshed by his Prayers, she then contentedly resigned her self into the hands of God, desirous rather to dye than live.

The smal Pox.

And thus you have had a short Character of the Life and Death of this virtuous Gentlewoman: A *Rachel* for beauty, n *Rebecca* for modesty and discretion, a *Sarah* for obedience, an *Abigail* for humility, a *Ruth* for her constant affections to her Husbands Relations; and in a word, One in whom I know not any virtue wanting, which her short life gave her opportunity to exercise. What remains then, but that her Friends and Relations dry up their Tears, resting assured, that as her Life was gracious, so her Death is precious in the sight of the Lord; and in stead of longer mournings for her, let them strive to Honor her Memory by the Imitation of her Virtues.

FINIS.

On the Pious Memory of (my Honor'd Kinſwoman)

Mris. *ANN SMITH.*

REverend gray-hairs *muſt not be underſtood,*
(Reader) nor pray'd for as thy chiefeſt good.
This Saint hath led a neerer path to praiſe,
Thrifty *of time, not* covetous *of Daies.*
Here learn that Youth *in* Piety *may ſhine;*
And Wiſdome *with* Excelling Beauty *joyn.*
Her humble Soul with love from Heaven fir'd,
Plenty with freedom us'd, but not admir'd:
Her Husband was her wealth *and* rich attire;
She his delight, *and now his great* deſire.
In meekneſs *with her prudent Mother* train'd,
Her ſelf a Mother ſtill that grace retain'd.
Such laſting *virtues pious Children draw*
From Parents, whoſe Example *is their* Law.
Nor make they haſte *to caſt away thoſe bands*
Which hold them more by counſels *then* commands.
Who thus her Husband lov'd, *and thus* obey'd,
Muſt give reſpect *where he* Obedience paid.
When hearts *are mix'd, then all their* paſſions *know*
One channel, *and together* overflow.
Compound perfumes, *and caſt them in the fire,*
Through the ſame *Ayre their* Odours *will conſpire.*
Others *to Virtue may juſt prayers* lend;
Her ſilence *did all her good works* commend.
She virtuous action choſe, light words declin'd,
Her heart *was* large, *her* language *was* confin'd.

Nor was ſhe mute *through* ignorance *or* ſtate,
Her ſilence to her words gave their due weight.
With mild *commands within her walls-content*
Her fervour *was in ſecret prayer ſpent.*
When graceful actions *are with* ſilence *crown'd*,
No trumpet *more the* modeſt Sex *can ſound.*
Let not my Lines, which would inform *the* Age,
Or right *the* dead, *Reader, thy* grief enrage!
Now while her hopes and joyes ſtill bigger ſwell'd,
And in perfection every day excell'd:
She could the flattering world deſpiſe, nor fear'd
In whatſoever ſhape *grim death appear'd.*
Her Heavenly Father *call'd*, th' obſequious *Soul*
Never preſum'd her Parent to controll:
Parents, and Brothers, and her tender race,
Husband, and Life ſhe from her thoughts did chaſe:
On his Indulgence *all her cares rely'd,*
With whoſe bleſt will *her* yeelding will *comply'd.*
For Goodneſs, which propitious Heaven inſpires,
Without regret *from Earth to Heaven retires.*
VVhat laſt ſhe practis'd, let us firſt propound,
And for her death exceſſive ſorrow bound:
Deformed ſickneſs *on the Body may,*
But on the Soul and Virtue cannot prey.
Hope gives relief to Nature, he muſt grieve
In meaſure, *which entirely do's believe.*
Immortal virtue do's not pity crave,
Nor fears Oblivion, or the ſilent grave:
But from that enemy returns renown'd
On Earth, *in* Heaven *with endleſs glory* crown'd.

CHRISTOPHER WASE.

The Epitaph of Mrs. *Ann Smith.*

HERE lies unmingled from the Common Duſt,
VVhat Heav'n do's claim, but Earth muſt keep in Truſt,
One, whom nor Beauty, nor unſpotted Blood
Mov'd to be proud, or elſe leſs early good.
Her peaceful Dayes onely from Labour ceaſe,
In Youth *tranſlated to the Land of Peace.*

Chriſtopher Waſe.

On the Death, and to the Memory of Mris. *ANN SMITH.*

BY Fear, and Hope, equally driv'n and lead,
I came and felt that fatal damp, *She's dead*;
The *Voice* peirced like some *Plague*: *killing-breath*,
That, methoughts I did feel the heard of Death;
As gently as the *Angels wings* it flow'd,
But as dreadful as his, though not so loud,
Which spoke *Adam* into Miserie, as great
As lasting, as his whole lifes toyl and sweat.
Thus, sadly, I learn a fit *Resemblance*
Of the *Fall*, *Sorrow*, and lost *Innocence*.
All, that of *Paradice* was *good*, in *Thee*,
Blest Soul! We lost: No Prison now is free
From the *Serpents hypocrisie* and *craft*:
Thou ev'n here wert, as voyd as now thou art;
Thy *Piety* never cool'd, nor burnt, but shin'd
As constant, as thy *Glory*, now refin'd;
Change of Conditions there found, or made None,
Virgin, or *Wife*, still *Saint*, and so all one.
Thou gain'st thy *Actions*, and *Words* for their lots,
As *Nature* thy *Face*, some rare know-not-whats.
Each, as thy Features had its proper place;
Each, as thy Beauty, had its proper grace;
Each, likewise had some other Excellence,
Whereof we neither know the *What* nor *Whence*.
Thy *Voyce* too did warble-forth such sweetness,
Such harmony, as now thy Soul does bless.
Whil'st with Angels thou dost sing, a new Art
Thou need'st not practise, but the old by heart.
Should any of those stay a little here,
In thy Robes of Beauty he would appear
Without spot, as thou didst he would sojourn,
And leaving those, like Thee he would return,
When God calls, and cease with us to appear,
Which we as blindly *Death* both name, and fear;
As that the Sun is Set, and gone to bed,
When to other parts of the World he's fled.

N. Bridger.

On the Death, and to the precious Memory of Mris. *ANN SMITH.*

STars seem to fall from Heaven; but here we spy
A *New-found* Star ascending to the Sky.
Nor wonder Heaven should such a person take,
Whose very Scars a *Constellation* make:
Those Beauty-spots Her body but refin'd,
No blot could stain the clearness of her Mind:
That envyous disease, *The Ladies fear*,
In *vain* hath spent his *rage* and *venome* here;
She flew a Noble pitch beyond dull Earth,
Accounting *Death* a New and *second Birth*;
And that which *Nature* did so rarely paint,
The *shrine* is broken, but to free the *Saint*:
Let other *Womens* pray'rs for *Age* indent,
And when they have attain'd their wish, repent;
At the sad change, see their *Adorers* laugh,
And live to read their Beauties Epitaph,
Which, now in wrinkles buryed doth present
Them to themselves an *Antique Monument*.
She at the first *Course* rises: *Her fair Sight*
Is pleas'd to leave us with an *Appetite*.
Thus when the *Rose* was blown, it had no Need
Still 'on the Stalk to grow, and run to Seed:
Better be *Cropp'd*, then *Droop*, and so fall down,
'Tis, now, inserted in a flowry *Crown*.
We Mourn the loss of *Piety* and *Love*,
She leading these in *Triumph*, smiles above;
She her owne *Sphear* of goodness doth inchase,
Nor Heavinesse finds in her proper place:
Her *Legacies* the pattern of her *Name*
Bequeath'd to *Earth*, to be imbalm'd by *Fame*,
The *great Example* of her Sexes Life,
A *Dutious Daughter*, and a *Loyal Wife*:
Which the scant space of her short *Course* amends,
And constant Light to after Ages sends.
So as the Lamp in *Tullio*'s Tombe was found,
She lives, and lasts the better under ground.

R. Creswell.

To my worthily Esteemed Kinsman, Mr. JOHN SMITH,

On the virtuous Memory of his late VVife, Mris. *Ann Smith.*

THE VVorld's a Stage, *whereon your virtuous VVife*
Acted her Part, *and liv'd a pious life:*
Her Scenes *were few, her* Exit *in the Flower*
And Beauty of her Age. *'Tis not a showre*
Of Tears, that can with Serjeant Death *prevail;*
No, He's impartial, and will take no Bail:
VVhy such expence of Tears? VVhy should you weep?
Since that you know She is but goue to sleep:
Look on her Virtues, Beauty, and her parts,
VVhich Nature hath adorn'd as well as Arts;
And, then, I must confess, 'twould grieve ones Heart,
VVith such a precious Soul, so soon to part:
Your Loss, I know, was Great, but sure her gain
VVas far more great; I pray, Sir, then refrain
Your Mourning, and reflect your tender Eie
VVithout Regret, upon her Elegie.

JOHN DURDANT.

To my loving Kinſman, Mr. *John Smith*,
On the pious Memorie of my Honour'd Kinſwoman,
Mris. *Ann Smith*.

NAture might teach thy tender *Babe* to Crie,
But oh! Fair ſoul, what taught the Infant why?
Except it both thy worth and loſſe did know,
Then had it cauſe enough t' expreſs its woe.
For ſuch an One was Never Ever ſeen,
Nor can, unleſs Thou ſhew us *Thee* again.
Some Learned Pens, Now, here might ſhew their Art,
If they'd expreſs *Thee* in the Meaneſt part;
They may, as Limners that know how to paint,
Shew their owne *Skill*, but not the *real Saint*:
For that's No *Saint* that is a *Saint* in ſhow,
But that *Thou* wert a real one, we know,
And *VICTA FACET PIETAS* may be
A fit Inſcription for thy Elegie;
For *Juſtice*, *Meekneſs*, *Sweetneſs*, *Sanctity*,
Truth, *Mercy*, *Peace*, *Faith*, *Hope*, and *Charity*,
In *Thee* were *Innate*; For thy Soul 'twas Clad
With all the *Gifts* both *Grace*, and *Nature* had:
As therefore *Gifts Immortal* were thy *Gains*,
So *Heaven* that is the period of thy *Pains*.
This *Life*'s No Life which *Time* doth comprehend,
But that is *Life*, indeed, that knows *No End*.

Tibi Salus, Tibi Vita,
Tibi Pax eſt infinita,
Deus tibi Omnia.

Now thou haſt Peace that ever laſteth,
Health and Life that never waſteth.

F.

Richard Huckle.

On the Death of the Young and Pious Gentlewoman, Mris. *ANN SMITH*, My Honoured Kinswoman.

HOW's this? What is she dead? Could Death not spare
This Beauty, who with Venus *might compare?*

Religion was her darling, happy she
Did in this life wait for eternitie:

Which Death on her bestow'd, though too too soon,
Born in the morning, and cut off at noon.

Then let us not lament her dismall fate,
But her religious Life let's imitate.

Hoc formosa jacet mulier tumulata Sepulchro,
Quæ primis annis tristia fata subit.

Dilexit summi cœlestia jussa Tonantis:
Fregit in hac vires mors truculenta suas.

Hæc quamvis igitur morti succumbit acerbæ,
Quòd sancte vixit fama perennis erit.

Andrew Durdant.

THE END.